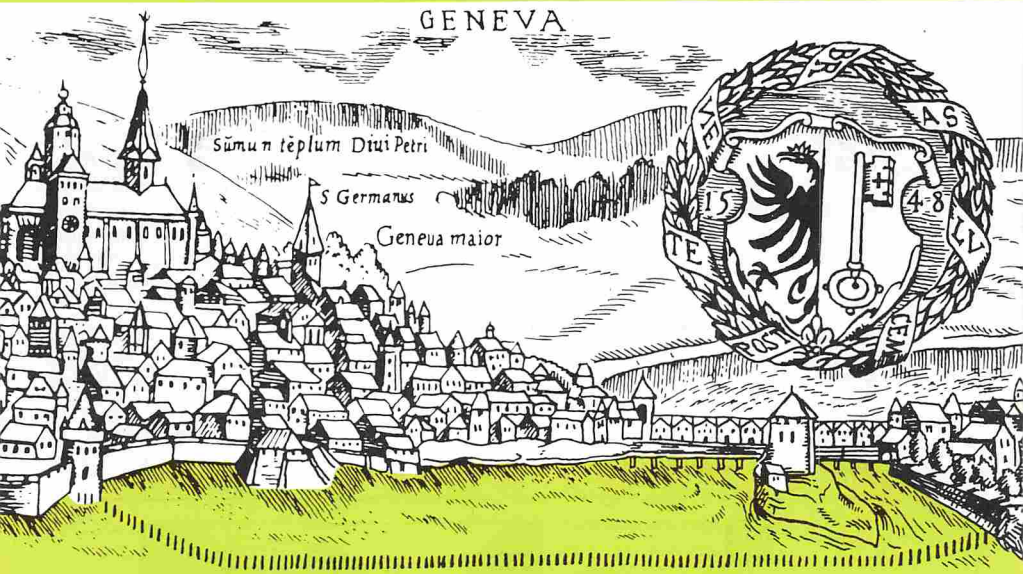
REFORMATION TODAY '81



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Cover Picture

On 16th December 1959 Lewis Lupton, artist, historian and 20th century Puritan, gave the best afternoon paper ever delivered at the Puritan Conference at Westminster Chapel, London. It thrilled all present especially the chairman Dr. Lloyd-Jones who would not permit Mr. Lupton to conclude until completion which took almost two hours! His subject was the Geneva Bible which for its heart-warming and spiritually enlivening efforts could well have continued at every subsequent conference. That was not to be. Instead, after some twenty years Mr. Lupton has just completed volume 13 of 'The history of the Geneva Bible'. These books are unique, most of them having been written by an artist's hand and illustrated with delightful pen drawings throughout. They breathe the atmosphere of the sixteenth century reformation. Indeed if you wish to step back through a door into the reformation period then all you need to do is step into these volumes. It is refreshing to breathe the pure Swiss air and fellowship with men of stout heart. The cover picture is taken from page 157 of volume 12 which bears the title 'heaven'. The drawing of Geneva might remind us of how the Bible was expounded daily in that city. What relevant and powerful application marked those systematic expositions! At that time the sun was rising on the horizon in the dawning of a new day for the world.

We too have a reformation to strive for. We are not required to stroke every 't' that John Calvin inscribed nor for that matter of our late highly esteemed Calvin of Westminster (see pages 5 and 9) and also the last issue of RT61 *(pages 3 and 21). What we must do is to take to heart the magnificent flow of Biblical exposition combined with steadfastness that marked the ministries of these pastors. If we say we love the truth and that it is precious to us then let us labour for it and sacrifice for it even though our times are dark and discouraging. If we persevere then surely there will be those who will rise up in the generation to come, who will carry the torch of truth into brighter and better days.*

The details of The history of the Geneva Bible *are as follows: volume 13 is £13.11 ($31.84). A few sets are available at £100 ($235). Copies of volumes 5-12 are available at a special price of £5.00 ($13) each. All correspondence concerning these volumes to the author:*

Mr. Lewis Lupton, The Olive Tree, 2 Milnthorpe Road, London W4.

An example of the style of the volumes is shown below (part of p. 94 vol. 12).

Despite companionship of the sort we have described, Peter Martyr felt isolated at Oxford because of hostility to Edwardian reform. In the same way that some protestants, like Coverdale's former patron Shaxton, had turned their coats under the Six Articles, so supporters of the old order often submitted to the new policy without sincerity. This must have been the case with Richard Smith the volatile Professor of Theology at Christ Church who drove Hooper from Oxford under the Six Articles and then changed his tune when Edward came in, saying he had wandered from the safe path of Scripture

Balaam the venal prophet blinded by money, sees less than his ass.' Numbers 22, a crude but striking cut. Coverdale Bible 1535. 1st edition.

Creative Tension

Editorial by David Kingdon

Almost side by side we find in Paul's first epistle to the Thessalonians two exhortations which seem at first sight to be almost contradictory. 'Do not put out the Spirit's fire . . . Test everything' (1 Thess. 5:19, 21). These statements provoke the thought: if we test everything is there not the danger that we will put out the Spirit's fire? May we not be guilty of quenching the Spirit if we critically test any alleged work of the Spirit? And, on the other hand, if out of fear of putting out the Spirit's fire we fail to test everything, do we not open ourselves and our churches to all kinds of ungodly disorder?

One way of dealing with Paul's exhortations is to emphasise one of them to the actual or virtual exclusion of the other. Thus some would so stress the need to examine everything that they face the danger of rejecting a work of the Spirit because it has some features about it that offend their sense of what is proper. The way in which some worthy Christians have reacted against the unusual manifestations which have occurred in certain revivals, for example physical prostrations, are a case in point. They have dismissed the genuineness of the revival because some of its manifestations have upset their sense of decorum.

If some have placed their emphasis on the second of Paul's exhortations others have underscored the first. They have been so afraid of quenching the Spirit that they have opened themselves to all kinds of aberrations dishonouring to God. If anything the greater danger today lies just here. We may be so anxious not to quench the Spirit because we long to see revival that we are beguiled into not testing anything!

To emphasise one of Paul's statements to the exclusion of the other is wrong. For when this happens a mistaken assumption is being made – that the apostle is guilty of contradiction, which must be resolved by excluding one or other of his exhortations. But to make this assumption is to fail to appreciate that Paul's sentences are in creative tension with each other. They do not contradict each other. We must therefore give them equal weight. We must refuse the temptation to tidy up what appears to be their logical inconsistency.

Now these remarks have a bearing upon a contemporary controversy. It is maintained by many who follow the lead given by the late Dr. Martyn Lloyd-Jones that if one accepts the position that the temporary gifts of the Spirit ceased upon the demise of the apostles one cannot be really concerned for revival. And should revival come with the re-appearance of such gifts as tongues and prophecy one would quench the Spirit if one opposed these features of it.

However widely held this contention may be it will not, I believe, stand serious critical scrutiny. Does any one seriously maintain that Jonathan Edwards, the great theologian of revival, was guilty of putting out the Spirit's fire during the Great Awakening? Yet he maintained that prophecies, tongues etc. were meant to cease with the apostles! Furthermore it is a fact that many believers around the world are praying for revival who do not believe that the extraordinary gifts of the Spirit are meant to reappear. It is surely hardly correct to argue that they are not concerned for revival. Yet this is the position one must take if one insists, in effect, that a Christian can only really long for revival if he abandons the classic Reformed position on the cessation of the extraordinary gifts of the Spirit.

We have reached the present impasse because out of a laudable desire not to quench the Spirit some feel that they must emphasise one of Paul's statements to the virtual exclusion of the other. But if the extraordinary gifts of the Spirit were meant to cease one cannot be guilty of quenching the Spirit by saying so. Whether this is the case is, of course, another question. But meanwhile both sides in the contemporary debate must live with Paul's creative tension neither quenching the Spirit nor failing to test everything at the bar of Holy Scripture.

In the last issue (R.T. 61) *Jim van Zyl traced out in detail the infiltration of secularism in our homes and in the minds of our children. Here he describes the thought environment of today particularly as it relates to authority and absolute moral values. A final article to appear next time deals with advertising and its effect upon home-life. Jim van Zyl has experience as a pastor and as a professional in secular broadcasting. His work on Pop Culture is available from Evangelical Press at 60 pence. For an up-to-date catalogue of E.P. books write to 16-18 High Street, WELWYN, Herts. AL6 9EQ.*

Authority and Absolutes

The scene is set on a deserted island. The only human beings are a group of schoolboy survivors of an aeroplane crash, ranging from eight to twelve years old. No adults have survived. At first the children attempt to organise themselves into an orderly community, even to the extent of drawing up rules to govern their meetings. As the days pass, however, chaos, degeneration and hatred flare up.

At one meeting, a boy named Piggy (symbolic of law, order and sanity) demands of the other children: What are we? Humans? Or animals? Or savages? What's grown-ups going to think? Going off hunting pigs – letting fires out. . . . At this point another, older boy, Jack, tries to dominate the meeting. (Jack is symbolic of lawlessness and disorder.) He deliberately breaks the rules the boys have themselves laid down for holding the meetings. The rules, shouted Ralph, You're breaking the rules! Who cares? (answers Jack). But Ralph replies: Because the rules are the only thing we've got! Jack proceeds to shout him down. – – – to the rules! We're strong – we hurt! If there's a beast, we'll hunt it down! We'll close in and beat and beat and beat . . .

The incident comes out of *William Golding's* powerful novel on child behaviour deprived of the usual lines of authority, *Lord of the Flies.* The book, published in 1954, was prophetic. With astonishing accuracy he portrays the rebellion against authority, rules and absolutes in the 20th Century. More especially he discerns the role children would play in this rebellion, more than a decade before we began picking its fruits! As he rightly foresaw, the last few decades have seen an incredible breakdown of God-ordained authority throughout the Western world in homes, churches, communities, schools, universities and even the state.

Up until a few decades ago our children were brought up in a society which to a large extent emphasised the necessity of law, order, rules and authority. This in turn was, speaking generally, because we were still living under the shadow of the Reformation, with its emphasis upon an orderly Creation, and a God of absolutes and authority. People might in many cases *not have obeyed* God's rules, but they did *not deny their existence.*

Today all this is changed! For various reasons, which we cannot outline now, a very dramatic *shift* in public opinion and behaviour has come about. Jack (symbolic of the rebellious law-breaker) is thoroughly modern when he says: – – – to the rules!

And it is in this atmosphere of thinking and outlook that our children are growing up! To suggest but a few examples: They are exposed to:

- A lack of discipline in schools, their own homes and churches.
- Films which feature the rightness of taking revenge, *outside* the God-ordained framework of justice, as established by the State.
- Films and T.V.-shows featuring pushy, self-assured, precocious and even cocky children dominating a household, or at the very least having an influence far beyond the boundaries laid down in Scripture.
- The jet-set, advertised and interviewed and idolised, who speak of sexual liaisons, in experimental terms, rather than responsible marriage.
- Student 'protest-heroes' who deliberately break University rules.
- The immense pressure of their own peer-group's authority, rather than that of parents or God.
- The replacement of home authority by the powerful authority of television, the transistor-radio, the current film star and later by the untouchable authority of popular scientists and philosophers.
- The actual encouragement to go about deliberately breaking the law, e.g. Dr. Herbert Marcuse, Prof. of Political Thought at the University of California, and one of the chief instigators of the student riots in 1968 in the U.S.A. and Europe, encouraged students to be . . . willing to try illegal means, when the legal ones do not answer (*Hitler's Children, The Story of the Baader-Meinhof Gang* by Jillian Becker, Granada, p. 69). Little wonder that Thorwald Proll, a member of the gang, brought to trial in October 1968 . . . cursed justice in a long statement and went on to declare that . . . Authority was fascist (Ibid. p. 107).
- The extraordinary influence today via novels, journals, children's magazines, advertisements and trend-setters, on the so-called *primary and inalienable right and privilege* of the individual's personal authority, personal comfort and security, rather than the *Bible's emphasis on his primary responsibility* to God, his mate, his children, his community, his employer etc. (Which is after all not always incompatible with comfort!) This is a radical shift from a Christian-based way of thinking to a secular and humanistic way of thinking.
- The sad fact that even in the Church (local and universal) precious little discipline takes place, even when the authority of Scripture clearly sanctions such action.

Thus, with our children growing up in this kind of ethos and atmosphere, it must not surprise us if they have little respect for the concept of authority. In addition we see that the attitudes they are surrounded with, will colour the attitudes of the generation to follow them.

What can parents do?

1. Draw a clear distinction between 'authority' and 'authoritarianism'. The first finds its ultimate authority in the being of God; the second is mere dictatorship and tyranny, and usurps the rule of God. Christian parents must avoid any form of tyranny like the plague. The Bible gives no Christian parent the right to say: 'Do this, simply because I say so.' The parent's authority is derived from God. With wise and loving counsel, sympathetic understanding, but also with firm determination they must act authoritatively, *because God has placed them* in that position, not they themselves.
2. Beginning at the family altar, teach children about God's person and character, i.e. he is the great lawmaker; the origin of authority in home, church and state; his laws are absolute and final; his justice the final measure of judgement.
3. Use Christ as an example of one who obeyed his parents, as well as the rules of community and state (where they did not *directly* clash with God's).
4. Lay a foundation from early age for absolute moral standards with which he/she is to judge all forms of culture and entertainment.
5. Help children to understand that there are *God-ordained levels of authority* in the structure of society, which they must learn to accept from childhood.
6. Take time to explain simply the Ten Commandments.
7. Instruct children about their place and function in the family circle.
8. Help them to see in creation an *ordered and structured unity,* based on rules, cause and effect, the authority of God, not something haphazard and chaotic.
9. Explain what sin has done, through the evil one, in defying God's authority, in causing men, women and children to rebel against him, to break his laws. *Apply this to their own hearts.* Thus you can evangelise your own children. They have broken God's laws and need forgiveness.
10. Begin at an early age to instruct them about the authoritative place of the word of God as infallible teacher in doctrine and life.
11. Take the trouble when watching television to *specifically point out* when God's laws are broken in language, behaviour, advertising, drama and plays. The Ten Commandments can be used very effectively here! They must learn *to spot these broken laws themselves.*
12. Do not state as a dogmatic and general principle that this or that is sinful *unless* you have very Scriptural grounds for saying so. Adultery and blasphemy are *clearly* sinful. The Ten Commandments are categoric about this. But there are other areas in dress or entertainment where

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Apologist for the Faith

by David Kingdon

The usual image that comes to mind when one reflects upon the remarkable ministry of Dr. Martyn Lloyd-Jones is that of a herald of the Gospel whose great passion was simply to preach Christ and him crucified. That he would wish to be remembered as a preacher of the crucified Christ was made abundantly clear at his funeral service, for the printed leaflet which was used had on its first page Paul's great declaration: 'I determined not to know anything among you, save Jesus Christ, and him crucified' (1 Cor. 2:2).

A reading of his book *Preaching and Preachers* (1971) suggests that Dr. Lloyd-Jones had little time for apologetics, for the reasoned defence of the Christian faith. In the lectures to the students of Westminster Seminary in Philadelphia, U.S.A. on which this book is based, he heavily and rightly underscores the nature of preaching as proclamation. After the death of C. S. Lewis he observed that he relied too much upon reason in his presentation of the Christian faith. It would therefore be easy to conclude that the Doctor had no real time for apologetics.

But such a conclusion would be mistaken for, in fact, there is considerable justification for regarding Dr. Lloyd-Jones as a very effective apologist. In the first place several of his books and printed lectures fall into the category of apologetics. I have in mind the following titles particularly: *Why does God allow war? The Plight of Man and the Power of God, Truth Unchanged Unchanging, Conversions – Psychological and Spiritual* (his reply to William Sargent's *Battle for the Mind), The Approach to Truth: Scientific and Religious.*

In the preface to *Truth Unchanged Unchanging* which is based on lectures given to the Alumni Association of Wheaton College, Illinois in 1947 Dr. Lloyd-Jones wrote these words:

> The problem of the place and value of apologetics in the presentation of the Christian faith at the present time is, clearly, one which cannot be discussed in a brief preface like this. None, however, can well deny that there is a real and positive value in exposing the hollowness of

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Authority and Absolutes *(continued from page 4)*

equally dedicated Christians understand 'worldliness' differently. Here Christians *must* be allowed freedom to decide these matters for themselves, as before the Lord. Don't confuse children with dogmatic statements you cannot prove from Scripture. They must *first* learn to submit themselves to Christ as Lord and the Bible as the final authority and only thereafter examine the various views held by Christians in different ages and different cultures (e.g.: In the early part of this century it was categorically stated by many Christians in the U.S.A. that the drinking of tea and coffee was sinful! The child has every right to ask: But where does the Bible say so? □□□

> mere cliches, and in demonstrating that what often passes as the hallmark of learning is nothing but sheer prejudice.
>
> I have tried in these lectures to make such expose and demonstration by analysing some of the commoner assumptions on which so many today base their rejection of the Christian faith.
>
> I trust that my comments will be of value not only to those who hitherto have been blinded by such assumptions, but also to many Christians who often seem to be needlessly brow-beaten by those who hurl at them the popular slogans of the hour. That my lines encourage and strengthen the latter, and provide them with ammunition in the fray, is my confident hope.

It is evident from this quotation that Dr. Lloyd-Jones regarded apologetics as having a double function. So far as the unbeliever is concerned apologetics can be used to make him examine and perhaps reject the assumptions on which he has hitherto based his rejection of the faith. In his case apologetics has a *negative* function. It is a tool for the undermining and the demolishing of the arguments which he uses to reject the faith. There is a strict limit to the usefulness of apologetics, however, because the unbeliever cannot be argued into an acceptance of the Gospel. Only as the Holy Spirit applies the truth of the Gospel to his heart will the unbeliever accept it.

For the believer apologetics can have a *positive* function. On the one hand it can free him from being intimidated by the assumptions of those who believe that the Gospel has been shown to be intellectually untenable. On the other hand it can help him to counteract the entrenched citadels of confident doubt behind which unbelievers shelter.

Not only are a number of the Doctor's books apologetic in intention but so also were quite a number of his sermons. The writer vividly remembers taking an agnostic friend to hear him preach at Westminster Chapel one Sunday evening in the late fifties. To his horror (which he soon realised arose from his unbelief) the Doctor chose to preach from Psalm 14:1: 'The fool hath said in his heart, There is no God.' In a masterly way he demonstrated from philosophy and the theory of evolution how men try to escape from the inevitability of God's existence. He then went on to show why they do so. They are fools, that is morally corrupt sinners. My friend left the Chapel that night deeply impressed.

Dr. Lloyd-Jones, as Iain Murray pointed out recently at the Banner of Truth Ministers' Conference at Leicester, was called by God's grace when he was at the very heart of the scientific establishment in London. With a rewarding medical career opening out before him he was constrained to abandon it in order to give himself to the preaching of the Gospel. To his God-appointed task he brought those gifts of mind which made him so brilliant a physician – a striking ability to diagnose the human malady, the art of a logical presentation of truth, and a great capacity to get behind the verbal expression of thought to the real assumptions on which it was based. He was moreover, a man of immense learning in a number of fields who kept himself abreast of developments by his wide reading. For example, long before Jay Adams

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Review

Man and Woman in Biblical Perspective
James B. Hurley. I.V.P. 1981. pp. 288
£4.95

Jim Hurley's wide-range survey of the biblical and extra-biblical material on the roles of men and women has been anxiously awaited by many. There is continuing uncertainty in the minds of many evangelical people both over the proper biblical response to the feminist critique to the biblical teaching on male headship and over the specific interpretation of difficult texts (veils? for women in 1 Cor. 11 the weaker sex in 1 Pet. 3). Jim Hurley seeks to give a general response to the contemporary debate on the roles of women as well as detailed exegesis of some of the difficult N.T. texts.

His book has its origins in his own Ph.D. thesis accepted by Cambridge University in 1973 'Man and Woman in 1 Corinthians'. To that he has added thorough discussion of Paul's teaching on church office in 1 Timothy 2:8-15 and a survey chapter on 'Women in Israelite culture'. There are also two chapters surveying the cultural position of women in Old and New Testament times in the varied settings against which the biblical teaching is given. He also gives us general material on 'Women in the ministry of Jesus' and in 'the Life of the Apostolic Church'. This is therefore no mere revision of the original thesis. We must be grateful to the U.C.C.F. and others whose financial help made the writing possible.

There are many good things in the book. I found the background chapters informative and helpful. Hurley shows clearly the high status afforded to Israelite women compared to that suggested by the Babylonian and Assyrian law-codes. His highlighting of the biblical sanctity of sexual

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Apologist for the Faith *(continued from page 6)*

made the average minister aware of the reaction against Freudianism we find the Doctor saying this to a meeting of the Christian Medical Fellowship in April 1963: 'at the present moment Freudianism is under very heavy attack indeed. This, I venture to prophesy, is going to be one of the most interesting and exciting happenings of the next five to ten years. I think we shall witness the utter discrediting of Freudianism' (*The Approach to Truth,* p. 11).

One effect of the Doctor's ministry upon many Christians was undoubtedly to make them realise that the Christian faith was capable of an intellectual defence. He also helped them to go on the attack. In a very real sense he helped to prepare the way for the various books of Francis Schaeffer for, however much he may have had reservations about some aspects of Schaeffer's approach in apologetics, it was precisely the Reformed community in which the Doctor had so wide an influence that Schaeffer's books probably had their greatest impact. This is a fact which some of the Doctor's less temperate disciples who seem to consider it to be a mark of their orthodoxy to attack Schaeffer would do well to ponder.

If in his later years Dr. Lloyd-Jones seemed to move away from apologetics in the interests of emphasising Christian experience and his own peculiar doctrine of the baptism of the Spirit, the concern of his earlier years for the defence of the faith by reasoned argument ought not to be forgotten. For that is also part of his legacy to us. And his contribution to popular apologetics could, if it be properly appreciated and evaluated, prevent the Reformed community from being led back into the darkness of obscurantism by lesser men who do not stand so firmly in succession to him as they fondly imagine.

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relations in the Old Testament is specially valuable. The radical contrast between Rabbinic contempt for women and our Lord's dignified treatment of the women of the gospels is well brought out.

In general too the detailed discussion of the key N.T. texts yields a mine of solid exegesis. Even if you don't always agree with Hurley in his specific conclusions e.g.: Paul wanted the women in Corinth not veiled but to have their hair 'up' or that the 'deception' of 1 Timothy 2:14 refers only to Eve's act of insubordination, I found the exegesis thorough and sound. Particularly good are I think the treatment of the exceptive clauses in Matthew (porneia covers the three O.T. capital sex offences), the discussion of the command to silence in 1 Corinthians 14 (taken to refer to the judging of the prophets) and the excursus on Paul's use of Genesis 2 and 3.

In the more theological sections Jim Hurley makes short work of the usual radical chestnuts. There is no compromise over the permanent character of the N.T. order for men and women in marriage. He exposes well the feminist contention that subordination necessarily implies inferiority. So he has no trouble in dealing with the misuse of Galatians 3:28 (neither male or female) and demolishes the analogy with slavery without much difficulty (bring in kingship too and on page 161 a slightly mystifying table). My only quarrel here is that he could have stressed the creational basis more consistently for the teaching on marriage. Those are the good things; they are substantial and I for one am thankful for them. But I have also some specific concerns which will I think drastically reduce the usefulness of the book. They are fourfold. First I have worries about the readability. Some parts of the book are much easier to read than others. The early descriptive chapters read well and with profit. The later more exegetical material gives the reader real difficulty. In some chapters we have four different hierarchies of sub-division. This greatly hinders the general flow of argument and seems if I recall correctly to be modelled on the pattern of the original thesis. The academic search for precision is not always wisely pursued. A similar sort of difficulty mars the discussion of guidelines for church order. At times too the style is careless and becomes jargon-full – I.V.P. should ban the dreadful word 'interact' from their next ten publications, even those with transatlantic authors!

Second the application sections are not all that well handled even though they are an advertised feature of the book (the dust-jacket). Are husbands not consciously to insist on their God-given authority over their wives? Are we really in danger of producing a new race of servile women in today's culture? Altogether Hurley makes rather heavy-weather in this area. The section or guidelines for women in the church is in the end better (see above). But is public teaching from women in the congregation acceptable just because they are visiting speakers and local elders?

Third Hurley dangerously soft pedals the issue of the subordination in the life of the Old and New Testament congregations out of a misplaced fear of being labelled sexist. The reason why women are excluded from the priesthood in the O.T.? and the leadership in the N.T. is indeed because they are women and so not eligible to exercise religious authority over men. Hurley's involved reasoning about them not being members of the Aaronic line in the O.T. or not appropriately gifted in the New is not convincing. Vive la difference in this matter.

Finally and most seriously Hurley persistently refuses to grapple adequately with the roles of men and women in civic and social life. Indeed on page 50 he suggests that the role of Deborah opens the door to the holding of public office by women in contemporary culture. Perhaps Hurley doesn't think that this is an important area for instruction in the United States. But he should know that in Britain with the election of the first woman Prime Minister in our history, this issue won't go away quite so easily! But I think there is good biblical reason for thinking that it is entirely wrong for women to be placed in authority positions over men in society. My response to Hurley is therefore as follows:

1. In the context of the O.T. as a whole the situation of Deborah is clearly unique and abnormal even if we grant that she

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The Last of the Puritans?

The Puritans were ministers of the Establishment who sought, between the years 1558 and 1662, to purify and reform the Church of England. In that they failed but in their ministries as preachers and pastors they became a unique band of men. What were some of their main characteristics?

1. They built on the doctrinal foundations of the 16th century Reformation
2. They were pre-eminently systematic expository preachers
3. They were excellent pastors and physicians of the soul
4. They edited what they preached and they endowed the Church with unsurpassed works of biblical exposition.
5. They were limited in their achievements.

Three men shine as Puritans born out of due time, Jonathan Edwards (1703-1758), C. H. Spurgeon (1834-1892) and Dr. Martyn Lloyd-Jones (1899-1981).

Jonathan Edwards was the theologian par excellence of the 18th century, a man who witnessed true revivals. His Calvinistic theology was identical with that of the Puritans and the spirit of revival that lived through the age of the Puritans caught ablaze under Edwards' preaching into The Great Awakening in 1734-35 and more extensively over a wider area in 1740-41. Perry Miller described Edwards as 'The greatest philosopher-theologian yet to grace the American scene'. He said, 'Puritanism is what Edwards is.' It is not his philosophical writings, such as his work on the freedom of the human will, that have been foremost in usefulness, but rather his biblical expositions on the nature of true revival. Edwards is pre-eminently the theologian of revival. With razor-sharp precision he distinguished between true and false spiritual experience. His *Religious Affections* is one of the great classics of the Christian church. One of his timeless and analytical treatises was the 'Distinguishing Marks of a Work of the Spirit of God'. Another was one which came from his regular pulpit ministry with the title, 'Charity and its fruits', a study of 1 Corinthians 13 in which he declares of the miraculous gifts of knowledge, insight into mysteries, prophecies and tongues that 'all these were extraordinary gifts bestowed for a season for the introduction and establishment of Christianity into the world, and when their end was gained, they were all to fail and cease.'[1]

Greatly valued are the six recently published volumes on revival written by a variety of authors with the title, *Revival Library*,[2] but no-one except George Whitefield has quite the power of Edwards to stimulate fervent desires and prayers for spiritual awakening. He believed that revivals would be sent to all nations. This is asserted in another timeless classic, 'The History of the Work of Redemption'. After a search Dr. Lloyd-Jones managed to acquire the two large double-column volumes of Edwards' Complete Works in 1929 for 25 pence! He says, 'I was like the man in our Lord's parable who found a pearl of great price. Their influence upon me I cannot put into words.'[3]

With profound spiritual penetration Edwards saw that our children are born into the Adamic race and that as a result we dare not and must not presume that they are regenerate until there is evidence of true conversion. He sought to reform his church in respect to the discipline of the Lord's table by excluding the unconverted who were admitted on the basis of the half-way covenant.[4] Like the Puritans before him he was not to achieve success. He was dismissed from the church. Curiously, he preached for the congregation until a replacement was found. He became a missionary to the Indians from 1751 to 1757. Then he was elected president of Princeton. But in 1758 he died from the effects of a smallpox injection.

C. H. Spurgeon loved the Puritans. Like Dr. Martyn Lloyd-Jones he drank them by the gallon. He built up a fabulous Puritan library, possessing 12,000 volumes by the time of his decease. Alleine, Baxter and Bunyan were instrumental in his conversion. Spurgeon declared he was never happier than when in the company of the Puritan authors. He prophesied that many brave hearts would rescue Puritanism from contempt.[5] He edited Thomas Watson's 'Body of Divinity' and organised its republication. But Spurgeon did not follow the Puritan method of preaching consecutive sermons on passages or books of Scripture. Yet Spurgeon's Calvinism and preaching was in the mould of the Reformers and Puritans. The commencement of his ministry in London was marked by the republication of the 1689 Confession and the opening of the Metropolitan Tabernacle was celebrated with a series of sermons by various preachers on the five points of Calvinism. A mortal enemy of hyper-Calvinism, few have ever been able to match Spurgeon's versatile all-round ability in maintaining the full, free and unfettered offers of the Gospel. Total human responsibility and complete divine sovereignty he held in beautiful harmony. On the question of sanctification he leaned much more toward the Puritan Walter Marshall than to John Owen. The Puritanism of Spurgeon and the doctor disposed them both to reject the subjective approach of Keswick which J. I. Packer described as *Pelagian, shallow, depressing and delusive.*[6] Both trenchantly opposed and exposed the pretentions of the higher life movement. They regarded it as a recrudescence of 'perfectionism'. B. B. Warfield traces the origins and analyses the Higher Life movement in his book 'Perfectionism'. Yet in the end the doctor departed from the Puritan interpretation of Romans 7 for a position which, compared with the tremendous power and insight of Prof. John Murray on Romans 7, is complicated and confusing.

It is my view that Spurgeon over-reacted to the emphases of some of the Puritans on the place of the law in conversion and misunderstood their mentality in the subject of preparationism.[7] The doctor, throughout his ministry, maintained an excellent balance on the law-Gospel issue, much preferred to that of Spurgeon. Unquestionably the Puritans are vulnerable on some of the uses of the law but woe betide us in our age of increasing lawlessness if we weaken our grasp on the necessity, place and importance of the moral law and its relationship to the Gospel. Our Christian experience is

as deep as is our sight of God's holiness. In human terms how are we to know the holiness of God apart from the clarity and light of the moral law? Although it was painful for him, I am glad that Spurgeon got a little scorched by Alleine and Baxter before his actual conversion!

We owe much to the doctor for encouraging us to read the Puritans. He urged the present revival of Puritan literature. Without him it is difficult to see how the Evangelical Library in London with its rich treasury of Puritan books would be firmly established. Before the Banner of Truth began work in 1958 the doctor was leading the Puritan Conference at Westminster Chapel. This two-day conference every December explored Puritan doctrine and life. It had a small beginning in 1950 being led by the doctor and J. I. Packer.[8] It is now called the Westminster Conference but is dedicated to the same purpose and is carried on by a committee organised by the doctor in about 1977 (John Caiger, Brian Freer, Graham Harrison, Paul Cook, Peter Lewis and Erroll Hulse).

Between Spurgeon and the doctor it is difficult, if not impossible, to find any noteworthy Puritan ministry in London. Who made any impact with the doctrines of grace during that time? Indeed so far did the tide recede in favour of a non-doctrinal emasculated Armianism that it is hard to visualise how a restoration could be achieved. It was not through an exciting, golden-voiced Victorian pulpiteer like Spurgeon. There was no dramatic evangelical bomb-shell like that. Recovery was gradual. It came by a steady, powerful, expository ministry which began during the London blitz and struggled through the war years and bleak post-war period. After the war the congregation numbered about 200. 1940-1960 was a lean and lonely span of years for a preacher expounding in the Puritan style: systematic, textual, opening of the context, division, doctrine and application. The series on Romans (Friday evenings) lasted 13 years. It took years to go through Ephesians. There were other Puritan-like series such as the one on the Sermon on the Mount (Matthew 5-7) (which became his best work in print in 2 volumes) and others – Luke 4, Psalm 73, Ezekiel 36:22-36, Philippians, 2 Peter, Habakkuk and Genesis 3. The quality and superb practicality of the five volumes on Ephesians may yet overtake the popularity of the two on Matthew 5-7.

The combination of pastoring and counselling souls, together with preaching was the essence of Puritanism. The Puritans' inspired preaching resulted from the exigencies of their pastoral burdens and concerns. That which the Holy Spirit inspired through their preaching was gathered up and published. The curtailment of their liberties, especially in 1662, was overruled to cause many of them to devote more time to editing their sermons. The value of their work provided publishers with a lucrative industry and even in the last century it was found to be worthwhile to reprint whole sets of Puritan volumes (Manton 22 volumes, Sibbes 7 volumes, Brooks 6 volumes, Owen 24 volumes, Swinnock 5 volumes, Bridge 6 volumes, Goodwin 12 volumes, Flavel 6 volumes, Charnock 9 volumes, and others).

The Puritan volumes were regarded by most as worthless during the decades preceding the 1960's and it is difficult to imagine that there would have been much demand for the doctor's sermons before that time for they are really, as Mr. J. W. Meiklewright said at the Memorial Service, 'The Puritans in brand new suits'. In 1966 the Banner republished Owen's works and Flavel's 6 volumes in 1968. Manton's 22 volumes were republished in the U.S.A. in 1975 and are now available from Richard Owen Roberts who has reprinted Thomas Boston's 12 volumes. He has in 1981 republished the Cripplegate Sermons, six illustrious volumes of Puritan exposition known as the *Morning Exercises.*

So far comment has been made on the doctrine, preaching method, pastoral genius and literature of the Puritans. What about their 'non-achievements'? That the Puritans failed to reform the Church of England was never more patently obvious or more painfully felt than now. Jonathan Edwards was a reformer unacceptable in his own church. Spurgeon died surrounded by theological decay and decline. Already very frail in body, it was 'The Downgrade' that finally killed him.

The doctor did not achieve everything nor did he attempt to do so. He was the only elder in a very large church for 30 years. He did not possess the same gifts or theological precision as John Owen, Jonathan Edwards or Professor John Murray. His preaching style has when committed to paper needed the devoted attention of Mr. S. M. Houghton, especially in the removal of repetition which is essential in the act of preaching but an aggravation to readers. Also the preacher's call to attention in the hyperbole, 'I know of nothing more important', is better omitted in writing. The doctor's written works are not stylistic masterpieces. As was the case with Whitefield the crescendo and gesture of the preacher does not come through in cold print. Absent are the vivaciousness of Thomas Brooks, the pithy phrases and striking sayings of John Flavel and the catchy metaphors and similes of Thomas Watson. Nor is there the astonishing eloquence that comes through in Spurgeon's sermons. But the doctor's contemporaneity and relevance make him more valuable than these his predecessors. Our wayward generation is grossly over-entertained. Therefore the plain style and disciplined and structured thought processes which characterise the doctor's writings are what is most needed and are what God has wisely provided.

Among the great Puritans I would liken the doctor to Thomas Goodwin. I am thinking of his basic theological approach. Goodwin had a mystical streak and a strong emphasis on spiritual experience. The doctor followed Goodwin in his teaching on the sealing of the Spirit, a matter which Donald MacLeod examined in *Reformation Today* No. 48.

Viewing his life in perspective, I would say that the doctor's greatest contribution to the Church today was the 30-year Puritan-style ministry at Westminster Chapel. In this I liken him to one of his illustrious predecessors in London, namely William Gouge (1575-1653). Gouge earned the title 'Arch-

Puritan' because in his nine years of study at Cambridge he was never absent from morning prayers. In 1608 he was ordained to the church in Blackfriars where he maintained a powerful ministry for over 45 years, preaching to a crowded church twice on Sunday and once on Wednesday.

For many years, the doctor was king in a land of bad eyesight and defective vision but Gouge lived in the age of bright-eyed and sparkling Westminster divines. Gouge was accounted, 'the father of London divines, and oracle of his time'. According to Haller, thousands were converted and built up by his ministry. That he was called the father of the London ministers points to the encouragement afforded to them by him. In his early ministry he was thrown into prison for nine weeks because of his publication on the calling of the Jews. It turned out, however, that his exposition was entirely orthodox. Several volumes of his sermons were issued but none more enduring than the recently republished massive commentary on Hebrews, the result of 1,000 expository sermons.

His work with the Westminster Assembly (1643-49) was noteworthy and he often filled the chair in the absence of the moderator. Neal describes Gouge as 'a modest, humble, and affable person, of strict and exemplary piety, a universal scholar, and a most constant preacher'.

There are some who would prey on the doctor's weaknesses and claim him as a Charismatic yet by his own admission he never witnessed a miracle in the New Testament meaning of that word. Nor did he witness, and still less encourage, any form of tongue, interpretation or prophecy in his entire practical ministry at Westminster. What he feared was any harmful quenching or restricting of the Spirit. In common with others of unusual and unchallenged authority, he had little and sometimes no patience with contradiction on matters about which he had made up his mind. He could not tolerate nor abide what he called 'the B. B. Warfield position'. Yet while at Westminster Chapel he himself distinguished between the ordinary and extraordinary gifts of the Spirit. Some of us always felt sorry for Warfield as he never said that God could not do miracles, merely that it was clear that his purpose was to employ them in a special way at some periods of history but not others. He then demonstrated the counterfeit nature of claims that have been made.

Dr. Irvonwy Morgan said that 'the essential thing in understanding the Puritans was that they were preachers before they were anything else'. As preachers they expected the spiritually dead to be raised. Their era was essentially an era of revival as Jim Packer said recently, 'I venture to suggest that for a truly adequate understanding of Puritanism we must await a day when its history will be told as a revival story.'[10]

Puritanism was a sinking ship when Spurgeon died. Puritanism is a large fleet of ocean-going vessels in 1981, the year of the Doctor's decease. While many have seen gradual increase and powerful working in individuals we have seen nothing of the power of the Spirit to compare with the 18th Century

Awakening. In the Doctor Welsh Calvinistic Methodism was mixed with Puritanism and in it the longing for revival which is expressed in some of his expositions of Romans 8. This longing was so strong that the personal experiences cited tend to be imposed upon the text of Scripture. While we cannot agree with that section we must not allow our disagreement to detract from the value of the other volumes and especially should we heed the warning which comes through and is sounded out, namely, that spiritual vitality must always be wedded to Reformed orthodoxy. We must always guard against the constant danger of moribund orthodoxy. With the Doctor we must insist on the power of the Spirit. We are grateful for our university graduates and the students who labour in academic institutions but we should always regard such with affection as our workhorses. They have never moved the world and are never likely to. It is all too easy for the intellectually gifted to become hot-house plants and nothing more. To move from open-air preaching in the Haywards Heath Cattle Market to the atmosphere of some theological classrooms is like moving from one end of the universe to the other, yet both have their proper place in order of creation. We need to be scrupulously accurate and faithful in our exegesis of Holy Scripture and equally we need the unction (*parresia* see Eph. 6:19) given to the apostle Peter at the beginning and to George Whitefield not so long ago.

When Isaac was not forthcoming Abraham in his longing for a son and heir had Ishmael born to Hagar. But Ishmael was not the child of promise. When the Doctor was getting old he looked wistfully in some strange places for the answers to his prayers for revival. It was always Ishmael that he saw and never Isaac. When true revival comes it will not be the result of artificial stimulation. The first sign will be the oldest hallmark and essential revival characteristic, namely, a wounded spirit, a conviction of sin. 'They will look on me, the one they have pierced, and mourn for him as one mourns for an only child' (Zech. 12:10). A movement to qualify as revival must be marked with a holy fear and reverence for Jehovah. Unexpected and strange manifestations there may be but the central issue is always heartfelt repentance and glorying in the deliverance of the blood of the Cross and love for the Lamb of Calvary.

Now that we no longer have the Doctor's constant reminder of our continuing need for revival let us be sure that the reminder is strengthened in various ways. Jonathan Edwards is still our best guide as was observed at the beginning.

Those who claim belief in the doctrines of the sovereignty of God are those who should be pre-eminently believers in revival, a fact vigorously asserted by the Doctor at the 1959 Puritan Conference: 'Is there anything that so demonstrates the sovereignty of God as revival? Think of it in terms of the timing of revival. When does revival come? The answer is not that it is when we have produced certain preliminary conditions, as Finney taught. No, God does it at most unexpected times. You never know when he is going to do it; there is always a suddenness and an unexpectedness about it. It is Arminian thinking that teaches in some shape or form, 'If only we do certain

things then. . . .' No, the history of revivals proves the exact opposite, both as regards the beginning, and equally with respect to the ending. This is something which is most glorious. Man not only cannot start a revival, he cannot stop it either. Nor can he keep it going when it has stopped. Men have tried to do all these things but they have never succeeded. The sovereignty of God appears in the timing. Yes, and also the sovereignty of God appears in the place where revival starts. I do not understand Christian people who are not thrilled by the whole idea of revival. If there is one respect in which God confounds the wisdom of the wise more than in any other it is in revival. Look at the places in which he starts revival – little villages, hamlets, places you have never heard of. It is men who start their movements in London, in St. Paul's Cathedral or in some great hotel. But God does not do that, he ridicules the wisdom of man and the cleverness and the importance of man both in the matter of time and in the matter of place, and also in the matter of the men used. Look at the men he has used. If you want a perfect exposition of 1 Corinthians 1:25-31 – read books on revival. 'Not many wise men after the flesh, not many noble,' but the foolish, the nobodies, the unwise – God ridiculing, turning upside down the wisdom of men and exposing it. The sovereignty of God is seen in revival above everything.'

A warning sounded out by the Doctor at the Puritan Conference of 1960 is one which we all need to heed. He preached on knowledge true and false from 1 Corinthians 8:1-3. 'Knowledge puffeth up.' Knowledge is all important but wrongly employed it can lead to arrogance. We see this today when some contend for doctrines irrespective of the effects of those contentions on the unity of the churches. However important truths may be we must not push them irrespective of the consequences. That too is a denial of our view of God's sovereignty. The Holy Spirit must reveal truth. It is not just a matter of our thrusting great knowledge at people. So much more than that is involved.

In conclusion I would venture the observation that there may never be another Puritan of the order of William Gouge, Spurgeon or the doctor. They exercised ministries in the heart of London which affected the world. Many thousands of smaller churches round the globe are enriched by the Puritan heritage. Let the glory be attributed to God not man. Who knows but we may have reached the point at last when a knowledge of the glory of the LORD will now accelerate in dynamic fashion to fill the whole earth.

1 *Charity and its fruits,* Banner of Truth, p. 306.
2 Richard Owen Roberts, Booksellers, Wheaton, Illinois 60187 U.S.A.
3 *Westminster Conference Papers,* 1976, p. 106.
4 ibid., p. 73ff.
5 *The Early Years,* Banner of Truth, p. 11.
6 In his conclusion to two articles published in the *Free Grace Record* in 1956, J. I. Packer concluded as follows: It is Pelagian for, in effect, it makes the Christian the employer, and the Holy Spirit the employee, in the work of sanctification, and represents that work as one which depends for its accomplishment, *not upon the free*

covenant mercy of God, who makes His people willing in the day of His power, but upon the mutable and unstable will of man. It is *shallow;* for it externalises sanctification, reducing the Spirit's work to the mere preventing of sinful acts and excluding from it altogether the positive renewal of the agent's person. As such, it is a *depressing* message for the Christian; for what a regenerate man, as such, desires most of all for himself is, not freedom from conflict and tension as an end in itself, but freedom from the pollution and defilement of sin in his heart.

Oh for a *heart* to praise my God,
A *heart* from sin set free!

is his constant cry. And this, Keswick assures him, is precisely what he cannot even begin to have in this world. The law of sin can be counteracted in his behaviour, but not in the slightest degree eradicated from his heart. On his dying day, his heart will be no purer than on the day of his new birth. We may suspect that the salvation proclaimed by Reformed theology, which centres round a real, progressive purifying and renewing of his heart, will impress him as far greater and infinitely more desirable than its Keswick counterpart, which extends only to his actions and leaves his corrupt heart exactly as it was. Moreover, the Keswick message is *delusive;* for it offers a greater measure of deliverance from sin than Scripture anywhere promises or the apostles themselves ever attained. This cannot but lead either to self-deception, in the case of those who profess to have entered into this blessing, or to disillusionment and despair, in the case of those who seek it but fail to find it. In the latter case, according to Keswick, the reason for failure is not that there is no such blessing to be had, but that the seeker's acts of consecration and faith were defective; and he is therefore directed to repeat them more thoroughly. We need not dwell on the bondage and frustration to which such advice must lead.

The *Free Grace Record* ceased publication in 1970 when *Reformation Today* began. Mr. John Doggett, the editor of the *Free Grace Record,* then began editing *Grace* magazine which is the denominational monthly of the Strict Baptists.

7 *Westminster Conference Papers,* 1973, p. 16ff.
8 *Puritan Conference – Twenty Years in Review,* Reformation Today, No. 6, p. 22.
9 *The Godly Preachers of the Elizabethan Church,* p. 11, Epworth Press 1965.
10 *Puritanism as a Movement of Revival,* Evangelical Quarterly, Jan-March 1980.

Review *(continued from page 8)*

exercised all the functions of the other Judges. Isaiah 4:2 says that women and children ruling is a mark of God's judgement on the nation. The accession of usurping Queen Athaliah being one clear instance of this.

2. Hurley notes in his N.T. church office discussion the origin of eldership in the O.T. community. There is no doubt that elders in the O.T. community exercised civil authority and that office was barred to women. That pattern of civil authority clearly has implications for us today.

3. Hurley himself notes the multiple role of the first pair in Genesis 2 and 3. But he arbitrarily limits the authority of Adam to the religious and domestic spheres only. But the creational pattern has implications for all the range of activities of humanity. If we take the second part of the curse on Eve (Gen. 3:16) as declaring that her efforts to overthrow the man's authority will be frustrated by God (as with Hurley I would) then patriarchy is indeed inevitable. Thus shared authority between the sexes is a will o' the wisp whose pursuit will damage the standing of women themselves.

My overall impression of the book is therefore one of disappointment. Many of us were awaiting what we hoped would on this issue prove the standard evangelical treatment for many years to come. But the failure to tackle adequately the role of women in society is a fundamental weakness. What we need then is someone who will take up the wealth of good exegetical material in this book and guide us with surer touch into the areas of appreciation for church and society. This book breaks up a lot of ground but the field needs more careful husbandry yet.

Charles Whitworth, May 1981.

John Waite is the principal of the Barry Bible College, South Wales. At the Carey Conference for ministers at Swanwick in January this year he expounded on the principles involved in interpreting the Psalms the substance of which follows here. In a further article he will expound on the theology of the psalms including the questions arising out of the imprecatory psalms.

Interpreting the Psalms

The Book of Psalms occupies an entirely unique place within the Canon of Holy Scripture. There is no other Old Testament book which is of such immediate value and use to the Christian as the Psalms. In every other Old Testament writing we are constantly made aware of coming to a revelation which is preparatory and partial. '. . . the will of God concerning his worship and obedience, was not formerly revealed all at once to his Church, by Moses or any others' says John Owen commenting on Hebrews 1:1. But God revealed his will by a gradual process 'by the addition of one thing after another, at several seasons, as the Church could bear the light of them. . . .' Yet when we take up the Psalms, we find we are able at once to make their words the expression of our worship, thanksgiving and praise. Says George Smeaton, 'No book of a similar kind was prepared for the New Testament Church. The Holy Spirit replenishing the sweet singers of Israel with spiritual truth and holy love, anticipated in this way much of the necessity that should be felt in Christian times'.[1]

The testimony of the most illustrious men of God down the centuries is unanimous on this matter. Athanasius describes the Psalter as 'an epitome of the whole Scriptures'. Augustine asks, 'What is there that may not be learned in the Psalms?' Luther declares, 'The Psalter is a little Bible, and the summary of the Old Testament.' Calvin having completed his commentary on the Psalms presents this encomium, 'How varied and how splendid the wealth which this treasury contains it is difficult to describe in words: whatever I shall say, I know full well must fall far short of its worth . . . if calling upon God be the greatest safeguard of our salvation, seeing that no better and surer rule thereof can be found anywhere than in this Book, the further any man shall have advanced in the understanding of it, the greater will be his attainment in the school of God.' John Dunne puts it most sweetly and appositely, 'The Psalms are the manna of the Church. As manna tasted to every man like that he liked best, so do the Psalms minister instruction and satisfaction to every man, in every emergency and occasion.' Fittingly we conclude with the testimony of C. H. Spurgeon who spent 20 years composing his seven-volumed *Treasury of David.* 'The Book supplies the babe in grace with penitent cries, and the perfected saint with triumphant songs. Its breadth of experience stretches from the jaws of hell to the gate of heaven. He who is acquainted with the marches of the Psalm-country knows that the land floweth with milk and honey, and he delights to travel therein.'[2]

Hymn-Book or Prayer Book?

What is the most helpful way of thinking about this collection of 150 distinct poetic compositions? None will dispute the diverse character of these poems, nor the immense range of subjects that they contain. The Hebrew title is *Sepher t^{e}hillim* = Book of Praises. If this is an accurate description, then we shall need to revise our entire concept of what praise is. Such Psalms as 15, 49, 82, to cite just a few, seem to have very little to do with praising God as we usually conceive of it. The English title 'Psalms' comes via the LXX. The Greek word *psalmos* means originally the act of plucking the strings of a musical instrument and then came to mean a sacred song sung to musical accompaniment. Thus *Psalmoi* is the equivalent of 'Hymns'. Again, if this is a description which covers all the compositions in the Book, we shall need to revise somewhat what we normally consider to be hymns. Some of the Psalms bear the superscription 'A Song and Psalm' (e.g. 48, 66, etc.) as if the two terms were not completely interchangeable. Again many of the Psalms are entitled 'Prayers' *t^{e}philloth.* At the close of Psalm 72 occurs the interesting statement 'The prayers of David the son of Jesse are ended.'

As far as the Jews were concerned, 'The Psalter was both prayerbook and hymnal. . . . It was also a manual for the nurture of the spiritual life in private as well as in public worship.'[3] There is no exact modern equivalent of this wonderful collection of lyrical poetry which ranges over such a wide variety of themes and gives expression to such a variety of moods and feelings arising out of the manifold experiences of God's people. That there is no New Testament counterpart makes it evident that the Book of Psalms is the Hymn-book, Prayer-book and Manual of religious devotion of the whole Bible. The rich diversity of content manifests a deep underlying unity. Every psalm is stirred by the thought of God and is directed Godwards. As A. F. Kirkpatrick put it, 'God is as it were the sun around which all revolves, and his light and heat animate the whole.'[4] To a large extent he is right in representing the Psalms as '. . . the inspired response of the human heart to God's revelation of himself to men in Law and History and Prophecy and Philosophy'.[5] At the same time, we must not overlook the large prophetic and didactic elements.

The importance of the subject – Interpreting the Psalms – could scarcely be exaggerated. There are considerations of a general nature to be borne in mind as well as more specific principles to guide us. First, we will pay some attention to a number of general considerations of a preliminary nature.

The Value and Importance of the Superscriptions

It is not possible to deal with these superscriptions in detail. Some attention, however, must be paid to them as they are involved in our endeavours to interpret the Psalms. All but thirty-four of the Psalms bear titles of some kind. These can be grouped into five types.

a. *Those which describe the character of the composition* – e.g. *mizmor.* 57 psalms are thus designated. The word means literally 'a piece of music' and hence a song with musical accompaniment. The AV translates 'A Psalm'. Two other terms are employed with some degree of frequency – *maskil.* Fourteen psalms have this title (32, 42-45, 52-55, 74, 78, 88, 89, 142). Most likely this denotes a didactic poem. Though this meaning is not upheld by all. The other term is *miktam.* Six psalms have this title (16, 56-60). H. C. Leupold favours 'a treasure' but J. A. Alexander suggests 'a mystery poem' – dealing with a mysterious issue in life.

b. *Those connected with the musical setting.* The most common of these occurring 55 times is *lam^{e}nasseah* 'For the Chief Musician' – 'For the Choirmaster' – 'For the Director of Music' (N.I.V.). H. C. Leupold suggests that it is likely 'that the author, usually David, put the psalm into the hands of the choirmaster with the intent and purpose that he might rehearse it with the Levitical choirs and so introduce it to Israel for public worship'. It is perhaps significant that the LXX translators did not know what to make of this term and render it *Eis to telos.* At least that shows how ancient that superscription is! Quite a few psalms have most interesting phrases in their titles which seem to specify the melody to which that particular psalm was to be sung. Psalm 9 *'al muth labben* 'the death of a son'; Psalm 45 *'al sosannim,* 'the lilies' cf. Psalm 60 *'al susan 'eduth* 'upon the lilies of the testimony'; Psalm 22 *'al 'ayeleth hassahar* 'upon the hind of the morning' cf. Blaenwern, Austria, Crimond.

c. *Those intimating the liturgical use of a psalm.* Psalm 30 'At the Dedication of the House'; Psalm 92 'For the Sabbath Day' and Psalms 120-134 'A Song of Ascents'. These latter are generally regarded as songs of pilgrimage – sung by devout Jews on pilgrimage to Zion for the annual festivals.

d. *Those intimating authorship.* In all 73 psalms are ascribed to David, 2 to Solomon, 12 to Asaph, 11 to 'the sons of Korah', 1 each to Heman and Ethan both described as 'Ezrahite'. The earliest by far of all the Psalms is 90, which is ascribed to Moses. There seems to be no compelling reason why these ascriptions should not be regarded as authentic. Most reliable commentators, both earlier and more recent, accept them without demur. Men like J. J. S. Pevowne (1883); A. F. Kirkpatrick (1906); were somewhat reserved about accepting these ascriptions of authorship uncritically. H. C. Leupold is a strong defender of their authenticity and always supplies good reasons for so doing. But what about the 34 anonymous psalms? On New Testament grounds we can add to the 73 psalms ascribed to David, psalms, 2, 95 and 110. It is tempting to credit David with Psalm 119 also. He may well have been its author – though J. A. Alexander and H. C. Leupold do not favour this. Certainly it behoves us to avoid dogmatism in the absence of any clear evidence.

e. *Captions specifying the occasion on which a particular psalm was written.* There are 13 psalms – all by David – which bear captions indicating the

circumstances which gave rise to each of them. Clearly such historical notices, if authentic, will contribute significantly to our understanding of these particular psalms. They will provide a key to unlock them. There are no valid reasons for not accepting these historical captions as accurate and reliable. Cf. H. C. Leupold '. . . when a heading claims that the psalm in question is associated with some such event, that possibility dare not be lightly thrust aside, but may be accepted as long as there is no conflict between the claim and the contents of the psalm' (p. 8). As far as I am concerned, all these historical headings can be accepted as valid.

Psalms Which Reflect Certain Historical Situations But Which Lack Captions

There are a number of psalms which were composed to celebrate some particularly memorable historical crisis or turning-point, yet there is no heading to that effect. For example, Psalms 46-48 on the basis of internal evidence seem clearly to commemorate the unforgettable and miraculous intervention of God by which the massive army of the Assyrian King Sennacherib was virtually annihilated (185,000 soldiers died). Cf. H. C. Leupold, Maclaren, Kirkpatrick ('The miraculous deliverance of Jerusalem from the army of Sennacherib in the reign of Hezekiah may be assigned as the occasion of these psalms with a probability which approaches certainty'), Perowne. J. A. Alexander and W. E. Hengstenberg ascribe Psalm 146 to this occasion, but Psalms 47 and 48 to Jehoshapat's time and his war with the Ammonites and Edomites and Moabites (2 Chron. 20). We must beware of dogmatism here. What needs to be stressed is that to draw out from these psalms their comforting, reassuring doctrines we do not need to know for sure what exact historical circumstances gave rise to them. There is evidence of the grouping of psalms together and this might seem to favour one particular occasion. Older commentators tend to attribute all anonymous psalms to David. C. H. Spurgeon even attributes those bearing the title 'Of the sons of Korah' to David. This meant that the internal evidence was assessed in the light of a preconceived bias.

Usually one finds there is a consensus among reliable commentators when the internal evidence is fairly clear, e.g. Psalm 138 is generally linked with God's promise to David in 2 Samuel 7 of a throne that will endure for ever. The cleavage between older and more recent conservative commentators comes out very markedly with Psalm 118, for example. Calvin, Poole, Matthew Henry and many others are unanimous that David is the author. Plumer goes so far as to assert, 'It is not possible to apply large portions of the psalm to any king after the time of David, unless with some we refer it to Hezekiah' (p. 1009). Yet Alexander, Hengstenberg, Leupold, Delitzsch, Maclaren, Kirkpatrick, Perowne all regard the psalm as postexilic and connected either with the completion of the second temple or with the building of Jerusalem's walls in the time of Nehemiah. All these commentators would insist that the 'I' is throughout a corporate one signifying the whole congregation of Israel.

Clearly conjectures about authorship and historical circumstances will in measure affect our approach to interpretation. We need to weigh up the internal evidence prayerfully and carefully. We shall need to acknowledge, I believe, that more recent commentators are frequently nearer the mark because they do not automatically assume that almost every anonymous psalm must be by David. I give it as my opinion that J. A. Alexander and H. C. Leupold together are generally reliable in this area. C. H. Spurgeon, Plumer and Calvin are less reliable.

In Interpretation The Poetic Character Of The Psalms Must Be Borne in Mind

It may be that some of us have a natural aversion to poetry. Even the best poetry leaves us cold. Be that as it may, God has seen fit in his infinite wisdom to impart much of his written revelation to us in poetic form. Large areas of the prophets are sublime poetry. The N.I.V. has at least this in its favour that these passages are printed so as to reveal their poetic form. All the psalms are poetic compositions and this does have an important bearing on detailed interpretation.

(a) *Parallelism.* This is the outstanding characteristic of Hebrew poetry. Two statements are set down one after the other so that the second runs parallel to the first. 'In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore' (Psalm 16:11). Clearly these two statements are exactly parallel. There is no tautology here, but the two statements really express one idea in a very full way. 'Who shall ascend into the hill of the LORD? or who shall stand in His holy place?' (Psalm 24:3). Here again the two questions are really one question put in a full way. It is usual to call this 'synonymous parallelism'. Psalm 18 is an excellent example of this type of parallelism as is Psalm 132.

Another form is 'antithetic parallelism'. Here the two parallel statements offer a sharp contrast. 'Some trust in chariots, and some in horses, but we will remember the name of the LORD our God. They are brought down and fallen: but we are risen, and stand upright' (Psalm 20:7, 8). 'It is better to trust in the LORD than to put confidence in princes' (Psalm 118:9).

It is quite evident that these two types of parallel statement provide valuable help in exegesis because they contain expressions which are equivalent and therefore self-interpreting.

There is also 'formal parallelism', but here the second statement completes the first. 'The LORD hath chastened me sore, but He hath not given me over unto death' (Psalm 118:18). Another example 'But there is forgiveness with Thee, that thou mayest be feared' (Psalm 130:4). This 'formal' or as some would term it 'synthetic' parallelism produces a kind of 'thought rhythm' but has no special importance when it comes to exegesis. Incidentally, it is one of the marvels of Divine inspiration and use of the Hebrew language as a vehicle for revelation that Hebrew poetry loses very little by translation,

because the rhythm is mainly one of thought rather than sound. If there is such a thing as Hebrew metre it consists of 'little more than a kind of rhythmic speech pattern in a higher strain of diction'.[6]

(b) *The use of poetic imagery.* All Hebrew poetry and especially the Psalms abound in the most vivid and effective metaphors and similes. To these may be added the frequent use of synecdoche and metonymy. These figures of speech must be recognised and rightly understood and interpreted. For example Psalm 93 contains an elaborate metaphor which is widely used in the Old Testament – rivers, waters, floods, all serve to depict turbulent, unruly, rebellious peoples and nations. What more apt metaphor could be employed? Water is so difficult to control and always in a state of motion. Flood waters, raging seas, who is competent to handle these? – only the Creator himself. Likewise he alone can curb and control the unruly and rebellious nations of the earth. There are some most telling and eloquent similes. Consider the two that David employs in Psalm 133. The holy anointing oil running down from Aaron's head via his beard to the collar (sic) of his high-priestly vestments and the copious dew that descends on Mount Hermon. Both serve to set forth the goodness and pleasantness of the unity of brethren dwelling together. See how beautifully David makes use of the simile of a weaned child in Psalm 131 to illustrate patient submission to God's oftimes perplexing providences. One of the most daring similes is that used by Asaph in Psalm 78:65. This is an historical psalm dealing with Israel's persistent rebellion and unbelief. It deals with the wilderness, the Conquest and the Judges period when the ark itself was captured and the LORD seemed to have abandoned his people. All of a sudden, he bestirs himself 'Then the Lord awaked as of one out of sleep, and like a mighty man that shouteth by reason of wine.' What a dramatic touch that extraordinary simile adds to this historical review!

Such an expression as 'the foundations of the earth' is a metaphor for the moral order in the world. This becomes quite evident in Psalm 11:3, 'If the foundations be destroyed, what can the righteous do?' This should be compared with Psalm 82:5, 'All the foundations of the earth are out of course.' The subject of this Psalm is Israel's unjust judges. It is the moral order that is in mind – not the physical structure of the earth. This could well be chiefly in mind in Psalm 93:1, 'the world also is established that it cannot be moved'.

There is a fine example of metonymy in Psalm 121. 'I will lift up mine eyes unto the mountains. . . .' These are the mountains that surround Jerusalem and principally Mount Zion on which the Temple was built. It was to the Temple that the godly Israelite directed his gaze as the place appointed for prayer. 'The mountains' stand for the true sanctuary, the place where God was pleased to dwell among his people. In Psalm 87 the same thought recurs – 'His foundation is in the holy mountains.' This is followed by a fine example of synecdoche 'The LORD loveth the gates of Zion, more than all the dwellings of Jacob.' This phrase stands for the sanctuary itself or even

for the entire city of Jerusalem, the place of his abode. Cf. J. A. Alexander 'The gates of a walled city give access to it and power over it, and are therefore naturally here put for the whole.'

(c) *The special case of the alphabetic acrostic Psalms.* There are nine such Psalms (9, 10, 25, 34, 37, 111, 112, 119, 145). The most elaborate of these is Psalm 119 which is divided into 22 sections of eight verses each. Each section commences with a different letter of the Hebrew alphabet, while each of the eight verses of each section begins with the same letter of the alphabet. This might seem to us to be a very limiting device that would curb the development of expression drastically. But this is not the case. The whole of Psalm 119 is addressed directly to God. The author appears to have remarkable freedom in giving verbal expression to his yearnings and longings.

Why do we need to pay attention to this peculiarity of these nine Psalms? What bearing does it have on exegesis and interpretation? We should not expect to find in such Psalms a strict logical development of thought. Take Psalm 37. Here David introduces his theme in the first two verses and then proceeds through the rest of the Psalm to elaborate by means of a series of variations so that we do not see an argument being progressively developed, but the same truth being set forth in different ways and impressively illustrated. This holds good then for all these alphabetical psalms and poses initially some problems for accurate exposition. Those whose normal method is to proceed verse by verse will find such a procedure out of place when dealing with these psalms.

(d) *The use of names in a representative way.* This practice is common in the Psalms, but unless it is understood it can cause perplexity. In Psalm 45 'the daughter of Tyre' clearly represents the Gentile world in general. 'In the time of Solomon, the Tyrians were the most commercial nation in the world, and one with which the Israelites had most commercial intercourse. It was natural therefore to use Tyre as a type for the wealth and commerce of the world . . .' (J. A. Alexander). This is evidently how we are to understand the reference in Psalm 87:4, 'Rahab' = Egypt (enigmatic name given by Isaiah 30:7 R.V. and N.I.V.) Israel's earliest foe, 'Babylon' = the new world power on the horizon; 'Philistia', Israel's earliest foe in Palestine; 'Tyre' = city of commercial enterprise; 'Ethiopia' = representing remote nations. This is not then an arbitrary selection. The gospel of the grace of God turns erstwhile enemies into friends, even into citizens of Zion.

Certain places are referred to almost enigmatically in some of the Psalms. Further reflection confirms that these placenames have been carefully and deliberately selected, e.g. Psalm 60:6. 'God hath spoken in His holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.' This part of the Psalm is recalling God's promise to give Canaan to Israel as an inheritance. But why are these two towns mentioned. 'The two great divisions of the country, east and west of Jordan, are denoted by Shechem and Succoth, the places where Jacob pitched his tent on his return from exile,

as if to claim the land of promise as his inheritance' (J. A. Alexander). In the next verse you will notice reference to the whole land, this time by referring to the Transjordan areas of Gilead and Manasseh and the area west of Jordan by Ephraim and Judah. Judah and Ephraim occupied the most extensive areas on the west, while Manasseh stands for Bashan, and Gilead, the land occupied by Reuben and Gad. Again it is the use of names representatively.

One further example must suffice. In the first of the Pilgrim Songs (Psalm 120) the writer speaks to the LORD of his distress that he is the object of slanderous abuse. He bemoans his lot that he has to live among such unkind and spiteful people. They are trouble-makers and always out to pick a quarrel. 'Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar.' Where was Mesech? It is the name of a tribe that is usually located south east of the Black Sea. Where is Kedar? It is to be located in the desert of Syria south of Damascus. One thing is clear, this dear man could not live in both places at the same time. The fact is, of course, that he lived in neither! These two terms are employed to describe figuratively these slanderers. They are behaving like uncivilised and cruel people. He might as well be living in Mesech or Kedar!

(e) *Understanding the Psalms.* As we have seen, the superscriptions, especially those including historical captions, do contribute to our understanding of the Psalms. Full use should be made of these where they are available. But the majority of the Psalms lack such aids. There is, however, a general principle that holds good for almost all of them. Each Psalm is a self-contained composition. This means that each will generally deal with one central theme. The task before us is to identify that theme. At times it may appear that a particular Psalm does not appear to be a unity. It may seem that it treats of two quite distinct subjects. This will rarely, if ever, be the case. It is necessary to read a Psalm several times slowly and prayerfully – meditating upon it verse by verse. Gradually the leading thought or the central theme will become clear and you will then see how the Psalm as a whole revolves around that theme. Psalms like 19, 24, 95, 102, 126, may seem to lack cohesion and unity. Careful pondering and prayerful meditation will bring to light the very skilful and profound unity that is really there. The Old Testament critic impatiently sets about emending the text or suggesting composite authorship. He thereby simply exposes his complete lack of spiritual perception.

Take Psalm 24 for example. J. A. Alexander's comments are most instructive and apposite. 'This Psalm consists of two distinct and, it may seem at first sight, unconnected parts. The *first* praises God as the universal Sovereign by right of creation (vv. 1, 2) and describes the moral requisites to intimate communion with him (vv. 3-6). The *second* represents him, in a striking figurative form, as entering some place provided for his residence (vv. 7-10). The idea common to both parts is the supremacy of God, both in holiness and majesty.' Psalms that deal with great problems begin with affirmations. Psalm 73, Psalm 49, Psalm 90, etc.

Footnotes – [1]*Doctrine of the Holy Spirit*, p. 26. [2] Vol. 7, *Preface*. [3] J. R. Sampey, article in I.S.B.E. [4] *Cambridge Bible Comm.* p. x. [5] *ibid.* p. x. [6] *H. C. Leupold*, p. 14.

The New Anglicanism

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There is no doubting the relevance of the subject before us. Wherever we live or minister, it must be in an Anglican parish and so cannot be far from an Anglican church – that's true, at any rate, for readers of this magazine who live in England! We live in a country which – whilst it can scarcely be called a Christian country – is nonetheless a country which has a church, and so a religion, 'by law established'. The continuing relationship between church and state guarantees that – and more recent changes, such as the rise of synodical government, the increased consultation with the church itself before the crown makes appointments to bishoprics, and the voices raised against a civil Parliament decreeing upon ecclesiastical matters like worship forms, have done little to change things at root. Still we have the Church of England as the national church; still endless numbers of the pagan population fill in 'C of E' in the appropriate section of their hospital forms; and still masses of people insist upon bringing their children to be baptised though they would never dream of going to church. This subject is relevant for overseas readers because typically-English Anglican churches are found in a variety of countries and cultures from the tropics to the frozen wastelands.

Despite the continuance of traditional forms however, which could give rise to the question, 'can there ever really be anything *new* about Anglicanism?' it is still correct to speak of 'the new Anglicanism'. For all is most certainly not exactly as it was. And it is even more correct – as we shall see, and it should bring tears to our eyes – to speak of 'the new Anglican evangelicalism'.

What is this new Anglicanism, then? What are its fundamental marks? It is, we may say:

1. *Increasingly un-Protestant*
2. *Unashamedly ecumenical*
3. *Liturgically ambiguous*

1. Increasingly un-Protestant

Or, to put it another way, increasingly orientated towards Rome. Back in 1884 in his *'Principles for Churchmen'*, J. C. Ryle, the evangelical bishop of Liverpool, sought to raise a warning about what he considered to be the two greatest dangers that lay ahead for the Church of England. The second of these we shall have cause to consider later, so will leave it for the time being. But the first applies right at this point – it was a wish to go back on the Reformation, or, in Ryle's own words, 'to unprotestantise the Church of England'.

The Church of England, of course, was born in the context of the Protestant Reformation in the sixteenth century, after the long years of darkness in Romanism and mediaevalism. Yet Ryle spotted that things were going backwards, even if in a 'behind the scenes' manner. Today, however, it is going on in broad daylight before our very eyes! To say this is not to become needlessly melodramatic or to indulge in scare tactics. We have hard and clear evidence, which has been reported openly in the press and the media. Consider the following:

i. The position taken by the present archbishop of Canterbury

The institution of Robert Runcie as archbishop of Canterbury took place in Canterbury cathedral on 25th March 1980. It boded a dark day, for he started as he meant to go on. Dr. Runcie describes himself as a 'radical Catholic'. Five Roman cardinals were present at the service, one of them (Hume of Westminster) read the Scriptures. The archbishop has gone public on the fact that he 'wants to

see the Church of England progress further towards unity with Rome', and from the start announced his intention of meeting the pope 'as soon as possible'. His stated desire is 'to try to push the church in a more charitable direction' – but this turns out to be only a fresh suit of clothes for the old-as-the-hills 'love at the expense of truth' position, because this charitable direction is to be assisted and accomplished 'by disclaiming any possession of authoritative standards of truth'. Doctrinal certainties, if they existed, would only 'confirm others in their suspicion and hostility . . . the church must give a lead against rigid thinking'. There is no mistaking where the archbishop stands – and it certainly is not within a thousand miles of biblical, evangelical Protestantism!

ii. The relationship between the present archbishop and the pope

Whilst on separate tours the two men met last year in Ghana. They discussed reunion; they announced that the time is too short to be dwelling on old (ie, historical doctrinal) differences. The May 1981 edition of *Evangelical Times* carried a report that, 'with the pope's visit next year in view, Dr. Robert Runcie, the archbishop of Canterbury, recently invited the Roman Catholic Church to enter serious detailed negotiations for unity'. That the pope's visit will be a private R.C. affair (as some have suggested) is, of course, quite ludicrous. We can expect him to be given state honours and to be fawned over by denominational leaders, as well as to be presented in news bulletins and comment as the leader of the whole 'Christian world'. We cannot help noticing how already Rome occupies centre stage – and the recent assassination attempt upon the pope has only served to increase this. The pope and Rome is regular front page stuff in all our dailies. One R.C. spokesman has said that he hopes 'the pope's forthcoming visit to Britain will be an exercise in common evangelism . . . he will come as the leader of a large body of Christians to proclaim Christ . . . as a totally evangelistic action'. The *E.T.* report mentioned above continued to report Runcie as saying 'ultimately the theological question can be put like this: what is involved, and what is not involved, in acceptance of the universal ministry of the bishop of Rome? . . . would this mean a universal presidency?' He expressed the profound hope that he and the pope 'would be able to take a step together towards that unity'. This direction, of course is not new. Runcie's predecessors – Michael Ramsey and Donald Coggan – had their noses pointing the same way. The catholic Ramsey started the motor and the one-time evangelical Coggan applied the accelerator. What Runcie has done is to eliminate the brakes. There can be no stopping the momentum now!

iii. The blasphemous intrusion of the Roman Mass into Anglicanism

How many times in recent years have you heard a newsreader, for example, preface a report with the words 'for the first time since the Reformation. . . .'? You know bad news is bound to follow. Lincoln Cathedral became the first (but not the last) to celebrate a Roman mass. And this virtually without a murmur – despite the description of 'the sacrifices of Masses' as 'blasphemous fables' and 'dangerous deceits' (article 31 of the 39 Articles).

Ah, yes! you cry, 'But this is just what we expect from Anglican archbishops and the like!' After all, they are rarely evangelical, and even if in their earlier ministries they were, a quick dose as bishop here or archbishop there will neatly erase that. But the most important point to observe is that it is not only that no resistance comes from the bishops and archbishops, liberals and anglo-catholics but there is no resistance from the *evangelicals.* There may be one here or one there whose voice is heard but we must ask the question why the evangelical leaders have failed completely to resist the Romanist trends?

iv. The stance adopted by NEAC (National Evangelical Anglican Congress) (April 1977)

Ten years after their gathering at Keele University, some two thousand evangelical Anglicans gathered in conference at Nottingham University which I attended. This was described by the editor who was one of five Baptists invited to attend as observers (*RT37*, p. 13).

Before the conference met three paperbacks were issued. These comprised 18 papers on subjects that were to be discussed and examined at the congress itself. Writing in his paper on 'Roman Catholicism', Julian Charley (who had been a member of the Anglican-Roman Catholic International Commission which had issued 'agreed statements'(!) on the Eucharist (1971), the Ministry (1973) and Authority (1977) spoke warmly – indeed enthusiastically – about union with Rome, and fell into the trap into which many have followed of arguing that the theology of Hans Küng is an indication that all is not what it used to be with Rome. Since then, Küng, author of *On Being A Christian* and works on the church, infallibility and justification, has been deprived of his status as a Roman Catholic theologian. The evangelical Anglican professor James Atkinson, latterly of Sheffield University, described Küng as 'a catholic theologian with an evangelical voice'. Yet in the book mentioned above Küng questions the Fall, rejects the Gospel miracles, including the virgin birth and the bodily resurrection of Christ, and is very doubtful about the deity of Christ. Anyway, returning to N.E.A.C., the statement arising from the congress included the words 'deeply regretting past attitudes of indifference and ill-will towards Roman Catholics, we renew our commitment to seek with them the truth of God and the unity he wills, in obedience to our common Lord on the basis of Scripture'. Alright – we know that indifference and ill-will are hardly attractive for a Christian but what about unity with Rome? And who can seriously suggest that Scripture would be the basis for such a union when R.C. traditions have continued and increased to obliterate Scripture as our only basis of authority? In another essay in the preparatory books, Michael Green wrote, 'I believe the time has come for us to prove our biblical concern by asserting unambiguously that the goal before us is the visible organic unity of all Christian people, including Roman Catholics.' I left Nottingham with the feeling that most people there were so confused that they would add their 'Amen' to that without realising the implications. No clear lead had been given. Charismatic leader, David Watson, criticised the 16th century reformation as divisive. No correction was made. N.E.A.C. was a pitiful affair. There was no doctrinal backbone to it.

v. The Open Letter of June 1977

This is another very significant matter. I have a copy of it before me on the desk as I write. Its actual title is 'An Open Letter on relations between the Anglican Churches and the Roman Catholic, Eastern Orthodox, Old Catholic and Ancient Oriental Churches to the Archbishops and Diocesan Bishops of the Anglican Communion'. It was signed by some 130 Anglican evangelicals – the big names and the not-so-big names; the initiative came from Latimer House, the evangelical research centre in Oxford, with help and support from the Church of England Evangelical Council. It included statements like this: 'As members of Anglican Churches in different parts of the world, we thank God for growing fellowship and love between Christians and Churches that stand outside it' . . . 'We heartily welcome closer links with all Churches from which the Anglican Communion remains separated . . . so long as all these relationships have an adequate base in the theology of the Bible' . . . 'To our joy we find that those who speak for these Churches share our own concern for real and tested theological agreement as a precondition of closer churchly relationships . . . to our joy we find also a large measure of agreement with them, larger indeed than we at times find with some of our fellow-Anglicans' . . 'We also rejoice to find common ground with these Churches in our understanding and experience of spiritual communion with the Father and Jesus Christ his Son, and we are delighted by the stress which Roman Catholics currently lay, and the Eastern Orthodox have always laid, on the ministry of the Holy Spirit as renewer of both the Church and the individual Christian'. The letter then isolates four fields where they see need 'for more discussion, and deeper agreement than yet exists' – namely, Scripture and Tradition, Justification, Church and Ministry, and the Holy Communion – some of the matters at the very heart of things! The closing note to the archbishops and bishops is this: 'we

assure you of our prayers and loyalty as you lead us in proclaiming the gospel, in defending what is true and right, and in seeking unity in Christ with all his people'. Is that *really* and *seriously* what archbishops and bishops do?

Whilst on the subject, readers are also pointed to two monographs put out by Latimer House in 1979 (*The Doctrine of Justification in the Church of England,* R. A. Leaver; and *Justification Today: The Roman Catholic and Anglican Debate,* R. G. England) which I reviewed in *E.T.* for July 1980. Both Leaver and England were signatories of the open letter. Leaver makes an amazing affirmation: 'although particular churchmen have expressed their dissent from time to time, this (ie, justification by faith, as expressed in article 11 of the 39 Articles as follows: 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort . . .') has been and remains the official doctrinal position of the church of England.' Yet, as I commented in that review, can that properly be said? When, by and large, theological colleges have stopped teaching it, pulpits have stopped preaching it and bishops have stopped defending it, how can you talk seriously about it being still 'the official doctrinal statement'? In a word, faced by such a statement, do we laugh or weep?

vi. The general openness of evangelicals to Rome

There is a great deal I could describe here but two matters will suffice. Since becoming archbishop, Dr. Runcie associated himself with a pilgrimage to Walsingham, in East Anglia, where there is a 'shrine' to the Virgin Mary. This was quite in character. It does not surprise us. However, Walsingham is in the diocese of Norwich, the bishop of which is Maurice Wood, a well-known 'evangelical', former principal of Oak Hill Theological College in North London, and Keswick Convention regular. In a most wretched interview on BBC 1's *Nationwide* he fully supported the archbishop's presence on the pilgrimage, and rejoiced that Runcie would be just as much at home at the (evangelical) Islington Conference. Yet Wood began his 'enthronement' sermon when he became bishop of Norwich with bold words, 'I come among you as a Protestant and an Evangelical'. On the television interview, however, he told us how being a bishop enables you to see and appreciate things more broadly! Also interviewed on the same programme was the Protestant Anglican evangelical David Samuel, from the same diocese, who rightly (from the Scriptures) opposed both the pilgrimage and the archbishop's involvement. Maurice Wood utterly opposed David Samuel. The outcome of this was that the large viewing audience was left with the clear impression that any evangelical who took any view but the bishop's was out of line and out of date. The other thing we would mention brings us right up to date. Who has been invited to preach this summer at Trinity College, Bristol? You've guessed it: the archbishop of Canterbury. Why?

2. Unashamedly ecumenical

We have to say that the picture here is just as bleak as that we have been considering. And again what we have to say applies both to Anglicanism itself and to Anglican evangelicalism.

The ecumenical position taken enthusiastically by the church of England is inevitable once you realise that the church is a comprehensive church. This very comprehensiveness is considered by many to be among its chief glories; yet I was shattered to find three 'leading' Anglican evangelicals actually glorying in their compromise when writing in their exposition of the 1977 Open Letter we dealt with earlier: 'we stand for an Anglicanism which strikes us as less a deliberate and uneasy compromise than a successful synthesis and indeed a stroke of genius'. Yet surely the truth of the matter is this: 'comprehensive' is really only an elegant word for 'anything goes' – even for the situation which existed in the days of the Judges when every man did what was right in his own eyes. Anyone can stand for anything. No one will ever be disciplined – or if anyone ever is, it is likely to be the Bible-preaching evangelical, not the bishop or

professor who denies Christ's deity or second coming.

It is distressing to observe the difference that now exists in one-time Puritan strongholds like Cambridge. Iain Murray in his book *The Puritan Hope* gives us a moving and beautiful description of the rise and influence of the Puritans at Cambridge and particularly so at Emmanuel College. Now the Dean of that college, Don Cupitt, has been in the forefront of those denying fundamental evangelical truths. Like many academics at Cambridge and other universities he is an ordained Anglican minister. A thoroughly unbiblical Anglicanism prevails at Cambridge. This was the case when I was an undergraduate in the late sixties. It has increased since. And many of the university Christian Unions are in the strangling grip of ecumenical, charismatic Anglicanism.

We referred near the beginning of our study to two great dangers which J. C. Ryle saw coming, back in 1884. The second was this: the wish to allow universal toleration in matters of theology. Ryle put it vividly like this: 'to declare the church a kind of Noah's ark, within which every kind of opinion and creed shall dwell safe and undisturbed, and the only terms of communion shall be willingness to come inside and let your neighbour alone'. What he feared about Anglicanism as a whole is now true of the new Anglican evangelicalism! It is exactly such a Noah's ark! This bears also upon two arguments often used by evangelicals within against secession. I freely admit that I was once persuaded this way myself.

The first argument for staying in is 'in it to win it'. It sounds good, it sounds evangelically 'patriotic', it sounds like playing the man. But is not the church of God already 'won'? Or what does the apostle Paul mean when he speaks to the elders at Ephesus of 'the church of God which he bought with his own blood' (Acts 20:28)? Surely the church of God should reflect something of his holiness, the truth of the Word of God, a separation from the world and so on – matters which are dead set against the whole comprehensivist viewpoint or the idea of winning the church from the inside.

The second argument for staying in runs like this: 'well, whatever the man in the next parish does or doesn't stand for, at least I can guard my own pulpit'. But I found whilst at Sheffield that that just isn't true – I was *required* to have in the pulpit there men who openly denied fundamental truths of Scripture.

Where there is no biblical doctrine of the church, confusion is bound to follow. Let us develop this section a little further by noting two grievous trends:

i. The Nationwide Initiative in Evangelism

Anglicanism remains thoroughly committed to the World Council of Churches, the British Council of Churches and local ecumenical initiatives. This N.I.E., however, is altogether more formal and broad in its scope. All the expected denominations and groupings are represented here. A report in *The Times* for 28th July, 1980 stated that 'the Nationwide Initiative in Evangelism was set up as an ambitious scheme to stimulate a united and coordinated effort involving all the mainstream Christian traditions, inspired by the vision of a grand campaign to make 1980 the year that Christianity was taken to the very doorsteps of the unconverted millions in Britain'. What is particularly significant is that a great 'theological breakthrough' was announced as the days went on – yet it was nothing of the sort. A group of theologians – fifteen in all, and taken from Roman Catholic, United Reformed, Methodist, Congregational, Church of Scotland, Presbyterian and Baptist ranks, along with none other than the Anglican evangelical leader John Stott (remember his stand against Dr. Martyn Lloyd-Jones in October 1966 on matters relating again to comprehensiveness, secession, inter-church relations and the like) and the universalist bishop of Guildford – produced a statement on 'the Gospel we affirm together', 'the heart of the Christian message' that was to be preached. Full details of the text of their 'agreement' were published in issue 57 of this magazine. As David Kingdon commented 'it seems all too clear, alas, that the essential elements are missing and vital issues are either ignored or obscured'. Kingdon concludes, rightly, 'sadly I have to say that these

theologians may be united but not, alas, on the Gospel of the grace of God. The Reformation keynotes do not sound out from this ecumenical trumpet.' Doctrine and evangelism go together. One cannot be healthy without the other.

We have lived to see the 39 articles – a whole church's doctrinal basis – and a fine evangelical, Calvinistic one in its essentials – just sink out of sight into the ocean. We have sat and watched and done nothing.

ii. The Anglican position regarding other faiths

Anglicanism has become involved in the whole *inter-faith* area. First, we see that this is a trend inseparably connected with the imprimatur of the archbishop of Canterbury. Present at his installation were not only the Roman Cardinals, as we commented earlier, but also a Buddhist, a Hindu, a Jew, a Muslim and a Sikh. Runcie has consultants on Inter-Faith Relations, one of whom described the presence of these men at the service as being a 'symbol of the present commitment to the furthering of inter-faith relations'.

Then, secondly, we have begun to see how this works out in practice in local towns and cities. Whilst I was ministering in Sheffield, there was held at the cathedral, which has an 'evangelical provost', a service attended by adherents of different faiths, including Christian! And a Congress of Faiths was held at St. Albans on 24th May, 1980. Runcie was bishop of St. Albans before moving to higher things. It was addressed, amongst others, by the bishop of Guildford, David Brown, the universalist whom we noted in connection with the N.I.E., the Dalai Lama and representatives from the Greek Orthodox church, the Islamic Cultural Centre, the West London Synagogue and the Roman Catholics. The organisers believed that 'each of the great Faiths represented (there) . . . has its own contribution to make'. The congress included *a combined act of worship and thanksgiving.* And who do you think, though he wasn't there himself, sent a message of greeting? Right again – the archbishop of Canterbury!

Let us remind ourselves once more of the most basic Christian truth that, 'salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved' (Acts 4:12). Worshipping together in the form just described represents appalling unfaithfulness to Christ by evangelicals.

3. Liturgically ambiguous

The Anglican church is a liturgical church. We do not criticise that in and of itself although we are very happy to be free of it. So not surprisingly, the new Anglicanism has a new liturgy. Ever since 1662, when it reached its present form, the *Book of Common Prayer* has been in use everywhere in the Anglican churches. In many ways this is a magnificent volume, with much richness of biblical theology found in many of its prayers. Over more recent years, however, various 'alternative services' have been in experimental use at different times. This has culminated in a most significant move – the publication and authorisation of an official new prayer book, *The Alternative Service Book* (1980). And what a massive and detailed undertaking it is – the edition I have examined, and that was the one without the 'liturgical psalter', runs to an amazing 1096 pages!

The 1662 book was prefaced by introductory essays 'concerning the service of the church' and 'concerning ceremonies, why some be abolished, and some retained'. The 1980 book's preface sets out the thinking behind such a publication. We are told that 'the Church of England has traditionally sought to maintain a balance between the old and the new'; that 'new forms of worship do not erode the historical foundation of the church's faith, nor render respect for them any less appropriate than it was before'. That is a reference to, for example, the doctrine expressed in the 39 articles, the 1662 book and the ordinal – though it's significant that the articles do not appear in the new book, not even in a modern language version!

We cannot attempt a major review of the book here but refer only to the factors which are prominent with regard to the new Anglicanism.

i. Influences governing reordering in the Seasons

The Anglican church works according to the seasons of the church's year. Every Sunday has a name. And a number of weekdays are appointed to be 'festival' or 'saints' days. In the new service book, we notice certain non-Anglicans, and to a considerable degree, Roman, intrusions and alterations in this connection. Following Trinity Sunday, for example, the Sundays are listed as '. . . after Pentecost' rather than '. . . after Trinity' (although the latter does still appear in brackets); this is in line with Roman Catholic usage. There is a most detailed list of 'lesser festivals and commemorations' listing more than eighty 'saints' or others to be commemorated. From the point of view of where we in this magazine stand, it is interesting to observe from this long list that 24th May is the day for 'John and Charles Wesley, Priests, Poets, Teachers of the Faith' (they appear sandwiched between Dunstan (archbishop of Canterbury, 988) and the Venerable Bede (priest, monk of Jarrow, 735); 29th July is appointed for 'William Wilberforce, social reformer' (he appears in the star-studded company of Anne (mother of the blessed virgin Mary) and Dominic (priest, friar, 1221). Other examples could be cited.

Great detail is gone into regarding the appropriate liturgical colours for 'altar frontals', including one classic rubric which runs like this: 'violet is the colour for Advent and Lent; but it may vary from dark blue through true violet-colour to "roman" purple. In some churches a Lent array of unbleached linen is used as an alternative to violet, during Lent; it is not appropriate for Advent or other occasions. Rose-colour is sometimes used as an alternative on the 3rd Sunday in Advent or the 4th Sunday in Lent. Black is sometimes used as an alternative to violet for funerals and on All Soul's Day. White is sometimes used for these occasions.'

We have moved into a different world which is the new Anglicanism.

ii. The number of new services

There are various brand new services or combinations of services. Included is a combination (for requiem mass purposes, I wonder?) of the funeral service with Holy Communion.

iii. The Apocrypha

The Book of Common Prayer, of course, only included Bible readings from the Authorised Version. This new book, however, swops around from the *New English Bible* to *Today's English Version* (Good News Bible) to the *Revised Standard Version* to the *Jerusalem Bible.* I could not find any explanation for this, or why a particular version was used in preference to another in any given passage. Of much more significance are the readings from the Apocrypha such as Tobit and Ecclesiasticus. Also we are told that the Daily Eucharistic Lectionary derives, with some adaptation, from the Ordo Lectionum Missae of the Roman Catholic Church.

iv. The Holy Communion service

The service of Holy Communion has become increasingly central not only to the new Anglicanism but, once again, to the new Anglican evangelicalism. Many churches have it as their main service each week – here, of course, the problem of a lack of any proper doctrine of the Church is highlighted again, for anyone can come to the table. No questions are asked. Anyone in any condition whatsoever of belief or unbelief, living blamelessly or living in adultery, honestly or dishonestly, can partake.

In their Latimer House book on Holy Communion and its revision, Roger Beckwith and John Tiller drew attention to the fact that 'ever since the early years of this century, the policy which has governed the Church of England has been one of attempting to restore order and discipline by making theological and liturgical concessions to Anglo-Catholicism and liberalism, and then asking people to be satisfied and to conform'. They also state that the liturgical commission's principle is *deliberate ambiguity* on eucharistic doctrine; 'this principle bids fair to justify the Lutheran charge that, according to Anglicans, people may believe what they like, providing they use the same liturgy'.

The subject has also been dealt well with by John Rosser in his paper to the 1979 Westminster Conference, to which he gave the telling title 'The Anglican Position: Consensus Communion' – a title, he said, which 'eloquently confirms the multi-faceted doctrine of the Church of England'. Interested readers are recommended to study Rosser's careful and thorough paper.

The introduction to the Series 2 service states, 'we have also, where matters of eucharistic doctrine are concerned, tried to produce forms of words which are capable of various interpretations.... Only by using such language as does not require any one interpretation can we produce a liturgy which all will be able to use, and which each will be able to interpret according to his own convictions.' Indeed, one who has been chairman of the liturgical commission, a man called Jasper, believes 'there must be studied ambiguity, such as will accommodate every school of thought, from those who take their stand by the Reformation to those who believe in an objective real presence of Christ in the elements and in a propitiatory sacrifice for the living and the departed'. Can the new Anglicanism be stated more clearly than that? Surely not. It is no surprise, therefore, to find a choice of four different 'eucharistic prayers' in the 1980 services. We find creeping in, also, the 'Blessed is he who comes in the name of the Lord' (known in Latin as the 'Benedictus Qui Venit') – in many unreformed liturgies this was said or sung before the consecration, implying the imminent arrival of Christ on the altar of the mass. It had no place in the 1662 book, but reappeared with series 2 and 3 services, and is in Rite A of the 1980 book, with the rubric 'this anthem may also be used'. Is not deliberate liturgical ambiguity a very vileness and unwholesomeness before our great, glorious, holy God?

v. Final observations

In the Baptism service, parents and godparents (quite irrespective of their spiritual state) still have to affirm 'I turn to Christ', 'I repent of my sins' and 'I renounce evil', as well as make the evangelical statement of belief 'I believe and trust in Him' (ie, 'in God the Father, who made the world . . . in His Son Jesus Christ, who redeemed mankind . . . in His Holy Spirit, who gives life to the people of God'). There is still the allowance for those who believe the wicked error of baptismal regeneration (more evidence of liturgical ambiguity), with the giving of a lighted candle and the words 'Receive this light. . . . This is to show that you (ie, the infant being baptised) have passed from darkness to light,' even though the actual phrase from the old book, 'seeing now . . . that this child is regenerate', no longer appears. There is the provision for confirmation candidates to be anointed with oil which the bishop 'has previously blessed for this purpose'. The way is laid open, albeit subtly, for prayers for the dead in the funeral service. The phrase 'we commit his body to the ground (or, to be cremated) in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ' (even though the dead one may have died unrepentant as a pagan, a blasphemer, a drunkard or a murderer) is retained. 'Obey' now becomes formally an option in the marriage service.

The publication of such a work was a major opportunity for a return to biblical ways, to the glories of the evangelical Gospel, to the proper worship of the God of grace and glory. But it was not to be. It confirms our worst fears. A little while ago, Dr. Jim Packer wrote that at present the Church of England is under the judgment of God for multiple unfaithfulness to the Gospel. I believe he is right.

My dear brethren all this has been painful to me. I have spent time on this only because I believe it is important for us all to come to terms with the alarming and swift change that is taking place. It is not out of rivalry that I have presented you with the facts. I am fully aware of the faults and problems that beset non-conformity – unhealthy traditions, years of neglect, lack of teaching, weakness and lukewarmness. Some have become weary and have no more heart for evangelism. Unrewarding conditions of an increasingly secular society has blighted the zeal of others. I have heard of some who have reverted to Anglicanism and I am not surprised. Conditions are tough in non-

(continued on cover iii)

Psalm 82

1 The kings of earth are in the hands
Of God who reigns on high;
Within their councils there he stands
With ever-watchful eye.

2 'How long will your injustice suit
The wicked and their greed?
Protect the weak and destitute,
And rescue those in need.'

3 Though foolish leaders tyrants prove,
And tread the people down,
Though earth's foundations all remove,
Yet God still wears the crown.

4 They proudly boast a godlike birth,
In death like men they fall;
Arose, O God, and judge the earth,
And rule the nations all!

C. H. Spurgeon (adapted)
Tune: St. Timothy

The New Anglicanism – An editorial note

Our readers are urged to give the article *The New Anglicanism* to their Anglican friends with the observation that Richard Brooks documents the current trends that increase the obstacles between ourselves and Anglican evangelicals. We know that a great deal of positive evangelical work goes on in evangelical Anglican churches, some of which are insulated more against the trends than others, and on this basis it is suggested that the trends adverted to can be safely ignored. The case put forward by pastor Brooks is that they cannot be safely ignored. For our part we welcome cooperation with men like David Samuel an Anglican minister whose expository articles have been published in this magazine. We welcome fellowship with him and others like him because they not only preach positively but at the same time refuse to allow what they have proclaimed to be negated by the compromises described by pastor Brooks. The Scriptures bind us to unity, the unity of believers, but it is a unity in the truth.

The New Anglicanism *(continued from page 32)*

conformity. Evangelical Anglicanism can be very attractive with its comfy comprehensiveness. The way is broad and easy but make no mistake, a price will be paid. The doorway to Rome is opening and through that door your own children may yet pass to a lost eternity. We can be sure of the reality that where justification by faith is only upheld as one of several options it will not be long before it is subverted by systems of self-righteousness. We must not only uphold the truth we must defend the truth. It is through those who cared enough for the doctrine to lay down their lives that we have been enlightened. It will be through the neglect of those who do not care enough that the light will go out. □□□

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